

A L 2569 340

# SERMON

Preached at the

## Funeral

OF

Mrs. *MARY ALSTON*,

Wife to *JOSEPH ALSTON* Esq;

Who Dyed, *Jan. 25.* and was Interred at  
*Chelfey, Feb. 7. 1670.*

---

By *ADAM LITTLETON, D.D.*  
Rector of *Chelfey*

---

L O N D O N,

Printed by *John Macock.* 1671.



ACTS XIII. 39.

*And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.*

**T**HE Subject, I have, by appointment, undertaken to treat of, may peradventure, to some at first proposal, not seem altogether so proper and suitable to our present occasion. Yet when ye well consider the purport of the words I have now read to you, that *Faith* is the great instrument and advantage of a Christians life ; for *the just shall live by his faith* : and that *Justification* or forgiveness of sins is the main comfort, any Christian can have at his death ; inasmuch as *he that believes, shall not die for ever, and though he die, yet shall he live* ; and over and above, that the *Gospel-state* affords us Christians that help

towards these ends, which the *Jewish æconomy* could not do to them : ye must acknowledge with me, there cannot be a more effectual *Exhortation* for us that survive, then that of *Faith* ; nor a fuller *Consolation* over our deceased Friends, then that of being *justified* ; whereby at our departure hence we have a prospect of ensuing bliss in the other world, by being assured through faith in Christ, of pardon and acceptance, and of escaping the wrath to come. This *justifying* faith, I say, is the ground of all a Christians present *duties* here in this life, and of his future *expectations* hereafter in the next. This it was made the Apostle say, *To me to live is Christ, and to die is gain* : a *Motto* which every Christian may bear upon his Scutcheon, and inscribe upon the shield of his faith. For by *Christ all that believe are justified from all things, &c.*

S. Paul being in a Synagogue of the Jews at *Antioch* in *Pisidia* on the Sabbath day, after the reading of the *Lessons*, out of the *Law* one, and the other out of the *Prophets*, as their custom was ; being desired by the Rulers of  
the



the Synagogue, the chief of the Assembly, to speak, if he had any thing to say for the instruction of the people, takes occasion, after he had given them a brief *historical* account of the *Israelitish* Commonwealth down to *David*, to preach unto them *Jesus*, and to assert his *Messias*hip,

By his lineal descent from that King *David*, according to promise, *vers.* 23.

By the Testimony of *John* his fore-runner, *vers.* 25.

By the Completion of Prophecies in his *Passion, Crucifixion, Death, and Burial*, *vers.* 27, &c.

And lastly, and most especially, by his miraculous *Resurrection*, whereof there were many witnesses still alive, *vers.* 30, 31. And that accordingly as *David* himself had foretold in his Book of *Psalms*, particularly in the sixteenth, where he says, *Thou shalt not suffer thy holy One to see corruption*; which words in the 36.v. he says, as *S. Peter* had observed before in his first Sermon, *Acts* 2. could not be meant of *David's* own person, who having served his generation, died as other men.

men do, and never rose out of that sepulcher he was laid in ; his body having long since moulderd into dust, and his monument remaining still among them till that day. And now from all these *Arguments* he draws this *Conclusion* in this and the verse immediately foregoing. *Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveness of sins. And by him all that believe, &c.* and then last of all he pursues and drives home this *Doctrine* with a vehement *Application*, in the *two next verses*, forewarning them to take heed of rejecting the Gospel, as we find they did on the next Sabbath-day, *vers. 46.* when upon the untoward and unworthy carriage of the *Jews*, the Apostle disclaims them, and turns to the *Gentiles*.

Thus have I given you a short *Analysis*, and Survey of the Apostles whole discourse, the sense and main design whereof lies in the *Text*, that *Jesus Christ* was the expected *Messias*, the Saviour of the world, by whom and by him alone *Justification* through *Faith* in him, and forgiveness of sins, which is the  
proper

proper notion and importance of salvation, is to be obtained.

This Doctrine of *Justification* by faith in *Christ* is set down here.

1. Affirmatively, in *Thesi*, By him all that believe are justified from all things.

2. Negatively, per *Antithesin*, in opposition to *Mosaical* observances; from which ye could not be justified by the Law of Moses.

In the Affirmative part we have

1. A great *Priviledge*, or the *Benefit* it self; wherein Gods favour and mans happiness doth mainly consist; and that's *Justification*.

2. The *Ground* of it; *Christ*. What by his *Merit*; 'tis in him, for his sake, and through his satisfaction, we are justified. What by his *Spirit*; 'tis by him, by his vertue and efficacy working in us, that we are justified.

3. The *Condition* or *Qualification*, which makes us capable of it, or, as some love rather to term it; the *Instrument* by which 'tis applied and made ours; and that's *faith*. They that believe are justified.

4. The *Extent* of it, and the latitude it bears. And that twofold. B 1. As

1. As to its Subject, *in quo*, viz. the persons justified; all that believe, or *in quo*, viz. every one that believes is justified.

2. As to its Object, *circa quod*, to wit, the things from which Justification is to free and release Believers. And that is *in quo*, viz. from all things, from all charge and incombiance, from all damages and inconveniences, which otherwise might upon strict rules of Justice befall them.

In the Negative part is expressed the weakness and insufficiency of the Mosaical Dispensation for the attaining this Righteousness, which is to be had only by Christ; that we could not be justified from those things by the Law of Moses.

You see then, that I have a large field of discourse before me, were I, which cannot well be expected from me in these straits of time; at large to speak of Justification, of Christs Satisfaction, of Faith in Christ, of the legal Administration, which are so many common places of Divinity, and would each of them require a Volume to be treated of in their full importance. It will be enough that

I briefly

I briefly touch at each particular head severally, and so as may be most agreeable to the purpose of our present meeting, to the *Instruction and Comfort* of the Hearers.

And I shall take this *Method*, first to shew, what is meant by *Justification*, or by being *justified*. Next to prove the insufficiency of *Moses his Law*, and its inability of justifying the observers of it : and then in the last place to make out how we are justified *by Christ*, and that through *Faith* in him. For so the words stand in the *Greek*, in this order I have here set them in ; *From all things from which ye could not be justified by, or in the Law of Moses, by, or in him, namely, in Christ, every one that believeth is justified.*

*First* then what *Justification* is. To be *justified* is to be accounted and lookt upon as righteous and perfectly just in the sight of God, our *Law-giver* and our *Judge* ; and thereupon to be absolutely discharged and acquitted according to the tenour of the *Law* by the Sentence of the *Judge* from all the penalties that were to be inflicted upon the transgressors of the *Law*, and for that our

Righteousness to be accepted of God in our persons and performances, and in the end to be eternally rewarded. And this all grounded upon the nature and sanction of a *Law*, which as it proposes *Commands* and *Rules* to be observed, so is ratified with *Promises* on one hand of reward to the obedient, and on the other hand with *Threats* of punishment to those that shall be found guilty of the breach of it. Now this *Justification*, had the *Covenant of Nature* stood, the *Law of Moses* continued in force; must have been made out by our own personal exact obedience to every tittle of our obligations: for this was the tenour of that *Law*. *Do this and live, and Cursed be every one that continueth not in all the words of the Law to do them*: and this is that is called *legal Righteousness*. But in *Christ*, under the *Covenant of Grace*, which was substituted in the room and stead of that other, the *Law of Faith* has altered the terms, thus; *He that believes, shall be saved*; and *He that believeth not, shall be condemned*. So that now faith in *Christ* and sincerity of obedience, (for there are *Com-*  
*mands*



*mands* too as well as *Promises*, and *Threats* even in this Law of Faith) is that we call *Evangelical Righteousness*; whereby we are through that satisfaction, Christ as our surety hath by his *active* and *passive* obedience wrought for us, which through *Faith* in him is imputed unto us for Righteousness, justified by him, to the forgiveness of our *sins*, to the acceptation of our *persons*, and to the reward of our *services*. Again this *Justification* is indeed attained in this life, being laid hold on by *Faith*, evidenced by our *obedience*, and sealed to every particular Believers conscience by the *Spirit of Promise*: but in the next life will be declared in open Court at the general Assizes of all Mankind at the last day, so that the true Believer lives & dies in peace of conscience, as having an assurance through *Faith*, that *Christ* by his death has satisfied for his sins, and purchased for him everlasting life. For so we find *Justification* explained in this very *Chapter*, by comparing the 38. and 26. verses with our Text. What he had said there, *to you is the word of this salvation sent*, repeating it here in other words, *Through this*



this man is preached unto you forgiveness of sins. So that to be justified is to have our sins forgiven, and our souls saved.

Having thus stated and distinguished *Justification*, we are now to remove the *legal Righteousness*, that we may establish the *Righteousness by Faith*, and to shew that the *Law of Moses* was unable and insufficient for the justifying of any one. Where first we are to premise an usual *Distinction* of that *Law* into *Moral, Ceremonial, and Judicial*.

The *Judicial Law* was peculiar to the *Jewish* Common-wealth, designed only for *external polity*, and for the quiet and regular administration of the *Civil State* of that people, nor has it any obligation upon any other people any further, then, as it was a body of *Statutes* appointed by God himself for the government of his own people, it deserves our *veneration*, and as far as the circumstances and customs of other Countries will admit, an *imitation*.

The *Ceremonial Law* was most properly the *Law of Moses*, wherein were delivered the rules of Gods Worship, which consisted of *Purifications*

*rifications and Expiations, and other Levitical Rites. That again obliged none but Jews and their Profelytes, and was to have an end at the coming of Christ.*

The *Moral Law* was not so much the Law of *Moses*, as the Law of *Adam*, that which is written in every mans heart, and was obligatory to all mankind before *Moses*, and will be so to the end of the world; such as are all the Precepts of the *Decalogue*. For though there be somewhat in them ceremonial, to which none but *Jews* were obliged, as in the fourth the strictness of the *Sabbath-rest*, and the very day it self (for had it not been so, it could not have been altered; whatsoever is in its nature purely *moral*, being of a *perpetual* as well as *universal*, and of an indispensable obligation) I say, notwithstanding somewhat of Ceremony intermixt, the things themselves commanded or forbidden in those precepts are acknowledged and owned by the very light of Nature; as that God should have a proportion of our time bestowed on his service, which in equity could not be less then a seventh part. Beyond all this, our  
Saviour

*Saviour* himself tells us, he came not to *destroy* this Law, but to *fulfil* it in his own person, and heighten its obligations upon us his followers. And it appears by circumstances here, that the Apostle addressing his speech to the *Jews* might very likely mean only the Law of *Ceremonies*, as possibly he does in his *Epistle* to the *Galatians*, and other places by *works* of the Law intend mainly the *Circumcision* and other *Rites* and observances, which some *Converts* of that Religion, at the first propagation of the Gospel, mainly insisted on, and mixed with their Christianity : a persuasion and practice, which the *Doctor* of the *Gentiles* does every where upon all occasions as he meets with it, endeavour to confute. Yet this Law also having been given by *Moses* in some sense, as to the promulgation of it, and the accommodating it to the use and interest of his Country-men, I shall take it in too, and make good, that neither the observance of the *Ceremonial* Law, which obliged the *Jews*, could ; nor the performance of the *Moral* Law, to which all men are obliged can or ever could justify any man. And  
this

this according to that place, *The Law was given by Moses ; but Grace and Truth came by Jesus Christ*, where as *Truth* is opposed to *Ceremony*, so *Grace* is to the *Law of Nature*.

First the *Ceremonial Law*, besides that it laboured under other disadvantages, as that it was *burdensom* in its charge, and in its attendance ; and it was *obscure*, compared to Gospel light, as being but *the shadow of good things to come* ; it was in its very constitution *imperfect* and *impotent*, and that in two respects.

1. It was not *commensurate* to the necessities of all mankind ; that *Levitical* service having been prescribed only, and appropriated to the *Jews*, as a characteristical mark of distinction betwixt them and other Nations.

2. It was not *adequate* to its end ; which was the expiation of guilt, the atonement of wrath, and propitiation for sins. For *it was not possible that the blood of bulls and goats should take away sins*, as the Apostle argues, *Heb. 10. 4.* Wherefore *the Law*, as he says there, *could not by those Sacrifices*, which were fain to be continually repeated, *make the com-*  
C mers

*mers thereunto perfect.* For indeed what proportion was there betwixt those mean oblations and the ransom and price of souls? For the *Verdict* of the Law was, that *the soul that sins shall die.* What amends then could the death of a poor beast make for the transgression of its owner? or how could those sorry acknowledgments reconcile Divine Justice? Which made the Prophet Micah cry out, VI. 7. *Wherewith shall I come before the Lord? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oyl? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? No,* this would have been no compensation. It cost more to redeem souls than so.

But, you'll say, if it be so, what use was there then of those *Ceremonies and Sacrifices*? Was no one justified under that Law, no Righteousness to be had by that Dispensation? Yes, but 'twas the righteousness of *Faith* then too, and those that were, were justified by *Christ*, who was represented and typified in those

those *legal Rites* : for it was the immaculate *Lamb* that virtuated all those *Oblations*, and the whole *Pedagogie* of that Law had its effect and consummation in him. Wherefore it was to be but of a *temporary* date, and as it pointed to him, so it was to end in him.

Nor was the *Ceremonial* Law only imperfect, but the *Moral* is so too, that which has a natural obligation upon all men. The inability of this Law, as to *Justification*, is *partly* from our weakness, *partly* from its own.

1. *We* are naturally unable to perform it in an *exact* obedience : and though some *Hereticks* are bold to say, that a man may by the strength of *Nature* satisfy all the demands of that Law we are by nature obliged to ; a Doctrine which modest *Philosophers* amongst Heathens disclaim ; as appears by the *body of death*, the blessed Apostle complains of, and other passages in him, taken out of the Writings of *Plato*. Yet supposing, that there were no *original corruption*, and that a man could lead a *perfect life* ; which are two things that are not to be supposed ; for what man ever was there beside the Son of God, that was



either born, or lived without sin? If he could make *satisfaction*, where would be his *merit*? Or how could he extend that satisfaction to the benefit of others? But alas! Scripture tells us, *no man hath redeemed his own soul*; much less is he in a capacity to do it for another, but must let that alone for ever.

2. As we are unable to go through what the Law requires, so the Law also is unable to help us. It lays *Rules* indeed before us, and *Obligations* upon us, and convinces us sufficiently of the *Duty* we owe; but furnishes us with no *strength* for the performance of it. *I had not known sin*, says the Apostle, *but for the Law*, no, nor practised it neither. For (which shews the *pravity* as well as *weakness* of our nature) *lust* takes advantage from the Law, and breaks out with the more violence from under its restraints. Not but that the Law is in it self *holy*, and *just*, and *perfect*, but *sin* finds occasion from the Law to be *exceeding sinful*. Wherefore he affirms elsewhere, that as *the sting of death is sin*, so *the strength of sin is the Law*; from whence sin hath all its damning power; since  
with-



without the Law sin could not damn us ; for *where there's no law , there's no transgression*. But what follows ? *But thanks be to God*, says he, *which giveth us the victory through our Lord Jesus Christ*, and that's our third Consideration.

That we are *justified by Christ* alone. What *Moses* could not do in his Law , *Christ* has done in his. Grace has supplied the defects of *Nature* ; and what was wanting to *Legal Righteousness*, is made up by the *Evangelical*. The *Ceremonies*, as they were to have their *period*, so were to have their *completion* too at the coming of *Truth* : and the *Law of Works* is not so much superseded, as 'tis accomplished in its end, by the *Law of Faith*, which exerts it self, though not in an *exact*, as was then required, yet in, that, which is now accepted, a *sincere* obedience. Now this *Justification* I told you, is had by *Christ* two ways.

1. By *imputation* of his *satisfaction* and *merit*.

2. By the *influence* and *efficacy* of his *Spirit*. I am sorry to find that some men among

us

us take offence at these terms of *imputed Righteousness*, and *infused Grace*, as notions that do not so well square with *Right* (*i. e.* they mean their) *reason*. But as sure as our sins were *imputed* to Christ, so really is his Righteousness imputed unto us: and as sure as we have no natural ability of our selves to any thing that good is, so certain is it, that we are to be *influenced* by Gods good Spirit, infusing a *principle* of grace into us, and accompanying that grace along with his assistances in its particular *acts*. Otherwise I am to seek which way we are to expect, either to be *justified*, or to be *sanctified*: for I hope they will not say our *Justification* or *Sanctification* is from our selves, and so make men to become their own *Saviours*.

I. We are justified by *Christ*, *per modum meriti*, as a *meritorious* cause; by vertue of that *satisfaction* he has made for us. For the *Father* and the *Son* having in our behalf agreed upon a mutual *Covenant* and ingagement, that whosoever *believes*, should through Christ have *forgiveness* of his sins, and be accepted in the *well-beloved*; and *Christ* on his  
part

part having in his own person fulfilled the *Law*, and fully answered all its demands, and satisfied *Divine Justice* for us ; it now remains that God, as he is *faithful*, will forgive our sins, if we be faithful ; and that he will in *justice* justify us sinners by *Faith* in his Sons sufferings. For so he that knew no sin was made *sin* for us, that we through his obedience might be made *righteous*. To this *satisfaction* of his, which was of it self *plenary*, the *dignity* and excellency of the *person* that undertook and performed for us, has added that illustrious advantage, that there has accrued a large stock of *merit*, a purchase of *life* and *glory* for all *Believers*, as well as of *pardon* and *grace* for true *Penitents*. Nor is it his *merit* alone, for which we are *justified*. But,

2. We are justified by him *per modum efficientiæ* too, as an *efficient* cause, by the working of his *Spirit*. And this was to ascertain his purchase and to apply his acquits : and therefore, when he had finished the work of our *Redemption* he came into this lower world about, he not only ascended himself into

into Heaven, there to sit at the right hand of the Father, and by continual *intercessions* to plead and make good his *merits*; but did also send down the *Spirit* to keep residence here below, & to perform the office of an *Advocate* and a *Comforter*, and made him the great *Trustee* to issue out the revenues of his grace. Besides, all things in him are gathered into one, and there is that strict *Union* and intimate *Communion* betwixt *Christ* the Head of the Church, and all the lively *Members* of that his *mystical Body*, all true Believers, that they and he are one, as the Father and he are one. For he having *espoused* our nature as well as our *quarrel*, the vertue of that *hypostatical Union* extends it self over all, even to the very dust of the Faithful, that sleep in their graves. From this close *Union* it follows, that all Believers, as being parts of himself, are animated and acted by his *Spirit* effectually in several *operations*; such as these are in the matter of *Justification* we are now upon: that by this *Spirit* of his, the *merits* of *Christ* are applied to us, and that our *Consciences* are sprinkled with his blood from dead works,

works, to the purging away of guilt, that the *pardon* of our sins is assured and sealed to us, that *Faith* is wrought in our hearts, and that a sufficiency of *Grace* is given in to us, whereby we are inabled to every good work. And all this according to the *Covenant*, by which he was to purchase not *pardon* only, but *grace* also for us, whereby we might be as discharged from the *guilt*, so released from the slavery and *dominion* of sin, if we rightly imploy our victorious *Faith*: which is the *condition*, or, if you will, taking the word in a *moral* sense, the *Instrument* of *Justification*.

And this we are now to speak of, and then conclude with the *extent* of it, that 'tis all *Believers* are justified, and they are justified *from all things*. And these two will make up our applicatory part, the *condition* for our *Instruction* and *Exhortation*, and the *extent* for a word of *Comfort*.

Seeing then that *Justification* is so great an advantage and *priviledge*, such a *benefit* and blessing, as none is to be compared to it, as that which sanctifies and sweetens all the injoyments of *this* life, and ascertains Gods fa-

vour and glorious hopes to us in the *next* : that which renders all conditions comfortable, living or dying ; whereas without pardon of sins and peace of conscience, let a mans outward fortunes be what they will, the man is an utter stranger to true happiness, whilst he is *here*, and will be abandoned to a sad miserable estate to all eternity *hereafter* : and seeing that this *Justification* is not to be had but by *Christ* alone, who took upon him to be our *surety*, and has done and suffered all that was necessary to be done and suffered for us in order to our salvation, and has by his *merit* and *satisfaction* purchased for us *pardon* and *grace* whereby we may be saved ; and that the *merit* of his *satisfaction* can no other way be derived and conveyed to us but by *Faith* in him, a reliance on his *merit*, and an obedience to his *Gospel* ; and that without our faith *Christ* and his *Gospel* and *Salvation* it self can stand us in no stead ; and all the merits of his *obedience*, and the benefits of his *Passion*, and the dispensations of his *Grace* will signifie nothing, be of none effect to us, if we remain still in our *unbelief* ; let us be  
exhorted

exhorted to have *Faith* in the *holy Jesus*, to have recourse to him as to our *Mediator* and *Advocate*, to imbrace him upon his own terms, to nail our sins to his *Cross*, to cast our burden upon him, who is able to save to the utmost all that put their trust in him, to shelter our selves in the *clefts of that Rock*, the wounds of our dear *Saviour*, and renouncing all other hopes with a holy confidence roll our selves upon his *satisfaction*, that we may be cloathed with the robes of his *Righteousness*, and be found in him to the atoning of our offended God, to the pacifying and purifying of our troubled and guilty consciences, and to the escaping of *indignation and wrath, tribulation and anguish*, and everlasting burnings, which attend those that through unbelief and impenitence live and die in their sins.

But because *Faith* is a word of large and doubtful meaning in holy Writ, let me also for your better *instruction*, that no one may mistake himself, lay before you some of the most ordinary *acceptions* of the word, which yet do not come home to our purpose nor



amount to a justifying *Faith*.

Sometimes *Faith* is taken for an *acknowledgment of Divine Truths revealed in Gods Word*. And this though it be enough to denominate one *Orthodox* in his opinions, and sound in his judgment ; yet if it be but *No-tional*, and hath no *practical* influence upon the heart and life, is no right sound *Faith*, by which a man shall be *justified*.

Otherwhere it denotes a *firm perswasion of mind*, that the thing he is taking in hand is *lawful and fit to be done*. In which sense the Apostles rule is to be understood, that *whatsoever is not of faith is sin*. And this is very far from being a *Faith* that will *justifie* one before God or men. For some out of an *erroneous conscience* (which sure is no good conscience) may having a zeal not according to knowledge (as often has been done) think those things *lawful*, which are quite contrary : such as our *Saviour* speaks of, that will kill you, and think they do God good service in so doing. And others when they have not a mind to do things that in their own nature are *lawful*, and the command of a just Authority

thority makes *necessary* to be done, may pretend dissatisfaction of *conscience* for a colour of their *disobedience*.

Another common *acception*, to mention no more, of *Faith* is to take it for a *strong assurance* of Gods *peculiar love and favour* to them in *pardoning their sins and designing them for salvation*. When perhaps they have no other reason for their so believing, but that they are willing to *believe* so, and have taken pains with themselves to persuade themselves into such a belief, and make themselves *believe* they do *believe* : and this may be, as it too too often proves a dangerous mistake, by putting the name of *Faith* upon a fond over-weening conceit and a rash unreasonable presumption.

Wherefore that thy *Faith* may not deceive thee, take along with thee these three or four *marks* of *tryal*, to examine it by, whether it be a right well-grounded *Faith* or no.

1. A true *Faith* imbraces *Christ* in all the capacities of his *mediatorial office* ; as *King, Priest, and Prophet*.

2. It takes in the whole compass of *Gospel-dispensations* ; *commands and threats as well as promises* ; *Sacraments and all other Ordinances alike*.

3. It

3. It engages the whole man, the assent of the understanding, the compliance of the will, the regularity of the affections, and the composure of the outward behaviour.

4. It always is accompanied with serious repentance for sin, and a frank expression and exercise of charity, according to the sense a man has of the love of God towards himself.

Dost thou find then that by thy Faith thou ownest and acceptest thy Saviour all over in all his three Offices? that thou art as content to submit to him as a Prophet to teach and instruct thee, as a King to rule and govern thee, as thou art glad to have him thy Priest to satisfy for thee and to bless thee? Art thou willing to be saved his way, and to conform to his Methods, so as to engage in working out thy own salvation, and art thou convinced thou oughtest to do something for thy own sake, something for his, who has done so much for thine? Has thy Faith an equal impartial respect to Christs Commands as to his Promises? and dost thou take as much delight in the obedience of Faith, as thou dost in its assurance? Dost thou consider that though  
it

it be a *Covenant of Grace*, thou standest under, yet 'tis a *Covenant* and tyes thee up to *conditions*? and that though the Gospel be a *Law of Liberty*, 'tis a *Law* still, and that *Christian liberty* does not give thee a freedom from duty, but from sin, and is not to be used as a cloak of malice and licentiousness? Hast thou an even regard to all the *means of grace*, and a desire to profit by them all, and not by a wanton preference of one *Ordinance* to another, forfeit the benefit of all the rest? Canst thou tell where to find thy *Faith*, in what part of thee 'tis seated: does it swim as an empty *Notion* in thy *head* only, or has it by serious *resolutions* sunk down into thy *heart*, and thence flows into all thy outward parts; to the government of thy *thoughts* and *desires*, thy *words* and thy *actions*? Dost thou use to call thy *sins* to account, and thinking on them and thy Saviours *sufferings* together, set open the sluices of *grief*, and mourn over thy wounded *conscience* and thy crucified *Jesus*? And lastly, hast thou such a sense of Gods *love* to thee, in the *pardon* of thy sins, that thou canst freely *forgive* all offences done  
against

against thee, and for his sake, who for thine has not spared his Son, cheerfully part with all thou hast and resign up all thy concerns into his hands for his uses, when he calls for them ; and is thy *Faith* a *Faith working by charity*, that puts forth *vital acts* ; and evidences and justifies it self by *good works* to be a living and a true *Faith* ? For though it be *Faith alone* that justifies, yet 'tis no true *Faith* that is *alone* ; and as a man is not justified for his good works, so no man must hope to be justified *without* them.

If thy *Faith* be such a *Faith*, as will abide this *tryal*, and answer this description, then 'tis a *Faith* thou mayst trust to, and thou hast reason to *believe* thy self to be a *Believer*, and God will improve and build up thy *Faith* to blessed assurances of *pardon* and *peace*, of *Grace* and *Glory*.

And then in the *last* place, what *Comfort* will it be to be thus assured, when thou canst apply the general Proposition to thy self, which is that *All that believe are justified. But believe. Therefore I am justified.* If all *Believers*, then thou, *Believer*, whoever thou art ;  
of

of *whatsoever* condition, be thy worldly estate never so low, thy outward circumstances never so contemptible, thou hast an equal share and interest in *Gods* favour, and in the merit of *Christ* with the best. *Whatever* thy former life hath been, read with comfort that black list of the foulest sins, 1 Cor. 6. Idolaters, Adulterers, and the like, and such, the Apostle tells them, *were some of you, but now are ye washed, now are ye sanctified, now are ye justified.* Reflect with sorrow upon what thou *hast been*, and with joy give God thanks for what thou *art*. And then ~~how~~ *weak* *soever* thy Faith at present be, canst thou say, Lord, I believe, that he may help thy unbelief, and increase thy faith more and more, till Faith itself shall be swallowed up into *vision*.

This as to the extent of the subject; nor has that of the object less of *Consolation* in it, when a Believer considers that by his Faith he is justified and fully discharged from all things, from all suits and evictions, from all troubles and molestations, from all dues and demands, his surety having paid all for him. From the guilt of sin, in that he that knew no sin,

was reckoned amongst transgressors, and was made sin for him. From the *punishment* of sin, *Christ* having offered up himself in Sacrifice once for all. As for the *chastisements* and light *afflictions* of this life, as they are but *momentary*, so they are attended with an *eternal weight of glory*. From the *demands* and *sentence* and *curse* of the *Law*, his Redeemer having fulfilled an *Righteousness* for him, and nailed the *hand-writing of Ordinances*, which was against him, to the *Cross*, and undergone the *Curse* upon the tree. From the *wrath* of God, which the *Son of God* his Mediator has atoned. From the *horrors* of a guilty *conscience*, which the *Lamb of God* has sprinkled with his *blood*, and his *Prince of Peace* has spoke peace to. From the *terrors of death*, which the *Captain* of his *Salvation* has conquered by dying. From the *accusations of the Devils*, whom the *King of glory* has triumphed over at his descent into Hell in their own *Territories*: and from *everlasting damnation*, which his *blessed Saviour* the holy *Jesus* by his infinite *satisfaction* has bought off for him. And now what has this *happy person* to do in this world



world any longer, having his *debts* paid, his *sins* pardoned, his *God* reconciled, his *Conscience* quieted and assured, his *accusers* silenced, his *enemies* vanquished, the *Law* satisfied, and *himself* justified, and his *Saviour* glorified, and a *Crown* of immortality, and a *Robe* of Righteousness prepared for him; what has he to do here more, then to get him up to the top of *Pisgah*, and take a view of his heavenly *Canaan*, to stand upon the confines of *eternity*, and in the contemplation of those *joys* and *glories* despise and slight the *vanities* and *troubles* of this *sinful* and *miserable* world, and to breathe after his better *life*, and be preparing himself for his *change*, when he shall be called off to weigh *anchor* and hoise *sail* for another world, where he is to make discoveries of *inutterable felicities*, and *unconceivable pleasures*? O what a happy and blest condition is it to *live* or to *die* in the midst of such gracious *deliverances* and glorious *assurances*; with this fastning *consideration* to boot, that neither *life* nor *death*; nor *things present*, nor *things to come*, nor any creature is able to separate him from the love of

*God, which is in Jesus Christ his Lord? Thus to live, is to live in peace; thus to die, is to die with joy: peace of conscience, and joy in the Holy Ghost. What would not a dying man give to have his eternal state thus secured to him, and to insure his soul for his long long voyage, whence there's no returning? O let us earnestly beg of God to give us Faith to be our Guide in this life, and our Pilot for the next.*

Amidst these raptures, 'tis but time, to speak a word or two of our dear deceased Sister here before us, who has brought us together to do her the last office of *Christian Charity*. And sure that *Charity*, as well as *Custom*, makes it necessary, that where much may be said, something must. Nor need I be lavish in her praises, since to be but just to her memory, and to speak out but her due commendations, would seem to distrust the Neighbours, her Acquaintance, my Auditors, whose good word and high esteem as she had, when she was living; so she needs no Pulpit-flattery to set her forth being dead. Shall I tell you of her Conjugal affection and her

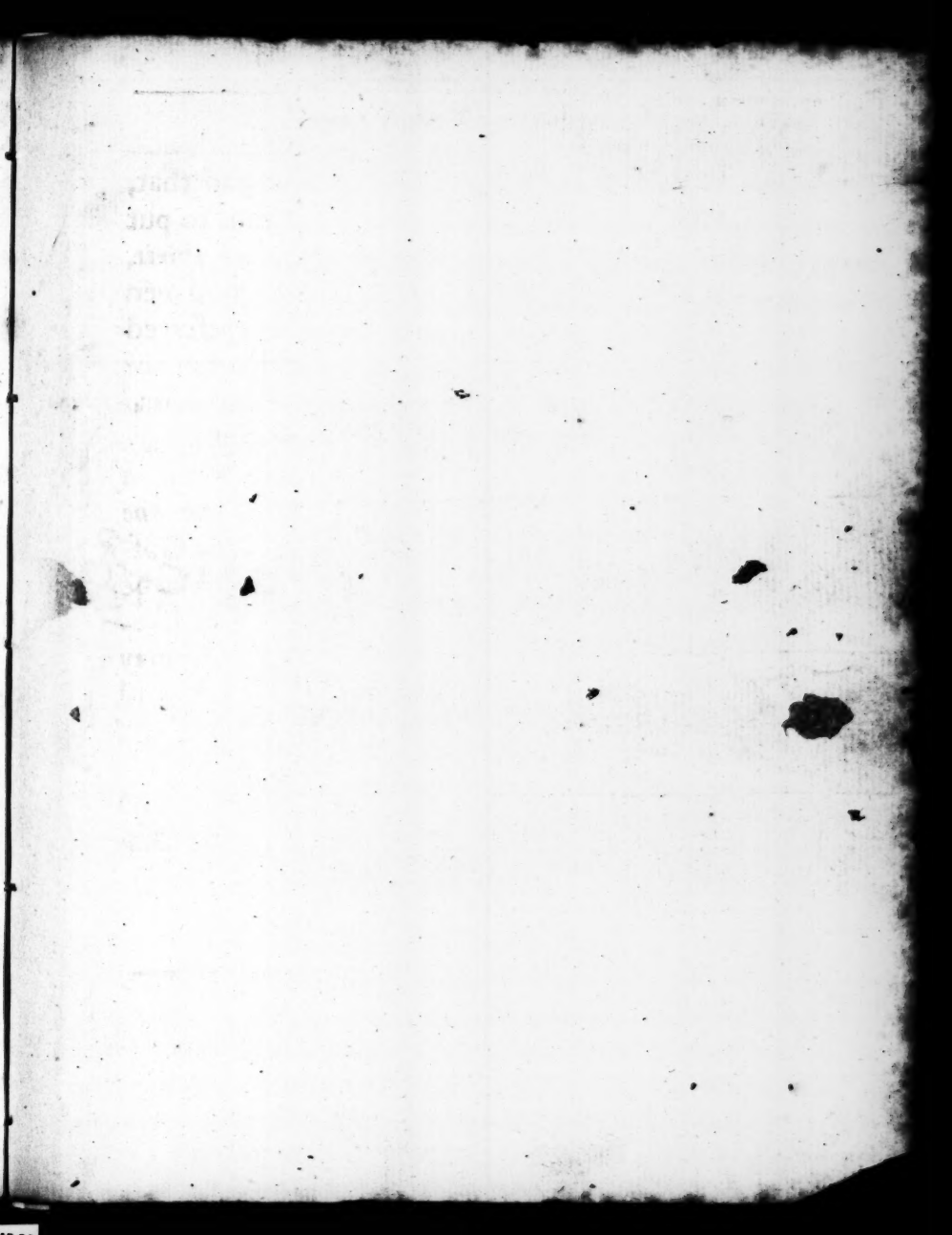
her *chast Conversation* coupled with fear? who, besides the advantages of a *great Fortune*, brought that to her *Husband*, which was a more valuable *Portion*, a *lowly mind*; paying that constant respect to his *person*, and that due submission to his *pleasure*, and that sure friendship to all his *Concerns*, and demeaning her self so *humblly*, as if she had brought him nothing but her *Vertues*. Shall I mention her indulgent *care* and motherly *love* of her *Children*? whose *Duties* she earned by her laborious attendance on their infant-years, thinking it would look too like an unkindness to be owned as a *Mother*, where she had not been a *Nurse* too, and judging it little better than unnatural not to entertain them at her *breasts*, whom she had carried in her *womb*. Shall I take notice to you, what good *Order* and *Decorum* she kept in her *Family*, how she *centered* all her thoughts and business, like the standing foot of the *Compass*, at home, and how *unconcerned* she was in the *Publick*, unless it were to do any office of *neighbourly kindness*, or when the duties of the *Sabbath* called her forth? Above all, her

*humility*

*humility* was remarkable; for she had that, which *S. Peter* advises grave Matrons to put on, the ornament of a *meek and quiet spirit, which is in the sight of God*, and of good men too, of *great price*: and this she preferred before all the gawdy *Attire*, which others of her Sex, especially of her *Fortune*, use to adorn themselves withal. In a word, as she exprest the vertues of the other *Sister* in her *domestick* cares, so I doubt not but she minded the *one thing necessary* too, and with *Mary* in the Gospel, chose that *better part* which shall not be taken from her. God grant us all to be like-minded, and as he has given us his *Son*, so may he give us of his *Spirit* to work *Faith* and all *Grace* in us, that so we may be *justified* and *sanctified*, and finally as we hope *she* now is *glorified*. Now to God the Father, Son, and blessed Spirit be all Praise, Honour, and Glory, now and for ever. *Amen.*

---

FINIS.



F32  
24

440049